

ATTEMPTS AT COMPROMISE BETWEEN EVOLUTION & CREATION

by

J.C. Settlemoir

In the beginning God created the Heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen 1:1-2.

How we understand these two verses is most important. The Genesis record of the beginning of all things is the superlative account of the actions of God. Nothing in all literature approaches the beauty, clarity, simplicity and glory of the first two chapters of Genesis.

THIS PROFOUND ACCOUNT ECHOS IN THE SOUL OF MAN

Immediately upon reading this account one has the true sensation that this is real history! This is truth! This is Divine Revelation! This is the voice of God! Genesis answers my questions about origin!

I remember the inspiring broadcast of Anders, Lovell and Borman reading the first ten verses of Genesis 1 while they circled the moon some forty years ago! They were 18 times further from home than any human had ever been before!

SOME ATTEMPT TO COMPROMISE WITH EVOLUTION

Compromise is a term that suggests an adjustment or settlement by *mutual* concessions. When we look at attempts of compromise between Evolution and Creation, I want to emphasize that the compromise is never on the side of the Evolutionists! The Evolutionist never compromises his position! It is those who believe in creation who do the compromising! Since when did you hear an Evolutionist (no matter what discipline) say,

We wish to emphasize that we could be wrong and it is possible that everything was created in six days a few thousand years ago.

Or,

We realize that Evolution demands and puts tremendous weight on a chance beginning of life, and the chance progression of life, and the innumerable essential chances of diversification of life forms, and consequently, Creation certainly is the more likely scenario.”

And that is the truth!

Or,

We have so many great problems which are inexplicable that we must admit Creation is a viable alternative and is much simpler.

Or,

We admit everything had to have a beginning.

Or,

Let us be perfectly candid. We do not know how the universe began nor do we know how life began.

And that would be the truth!

Kerkut in his book *The Implications of Evolution* after he had decimated the theory of Evolution as it is usually presented concluded with this question: Why then do we believe in evolution? Simply because we have no other temple in which to worship!

VARIOUS THEORIES OF ORIGIN

There are several theories about origins. These are summarized by Dr. Gary Chiang [Dr. Gary Chiang, Redeemer University College Lancaster, ON].

1. Atheistic evolution.

Big Bang. 15-20 Billion years ago. Everything exists by the big chance. Death ends all. Proponents: Carl Sagan; Richard Dawkins; Strahler.

2. Deistic evolutionism:

A supernatural force created the Big Bang, made physical laws. This force is no longer involved in the universe. We exist via "evolution", and are here by chance. Proponents: Albert Einstein, Fred Hoyle.

3. Theistic evolutionism:

God is the supernatural force who created the Big Bang and set down all the physical laws in order for evolution to occur. He used evolution to "create" the right environment and the right vehicle in which to place a living soul. When the time was right for Adam to appear, God took

an evolved pre-man, and gave him a spirit and/or soul to create man in the image of God. This theory gives evolution a purpose, and in this way, it differs from Deistic evolutionism.

Proponents: B.B. Warfield, James Orr, C.I. Scofield

4. Old Earth Creationism:

This category describes theories that accommodate the belief in an ancient earth with the belief that God created more-or-less as described in Genesis 1. Genesis is interpreted to provide the millions of years needed for fossil formulations. There are two subcategories 1. The Gap Theory and 2. The Day—Age Theory.

4a: The Gap Theory: also called the "ruin-reconstruction" view.

4. The belief that there is a considerable amount of time between Genesis 1:1 and Genesis 1:2. and that the cosmos, which was originally created long before the creation week in Genesis, **became** without form and void. In the creation week in Genesis, God "re-created" the earth and told mankind to replenish it. This theory has its origin with the founders of modern geology (e.g. T. Chalmers, H. Miller). This view is found in the Scofield Reference Bible, Dake's Annotated Reference Bible, and the Newberry Reference Bible.

Proponents: Thomas Chalmers; Hugh Miller; G.H. Pember; Arthur Custance .

4b: The Day/Age Theory:

The creation days in Genesis describe creative periods of time, not six literal days. During each creative period, God increased the complexity of life by creating new life forms while also changing the earth to accommodate these new forms.

Exponents: Bernard Ramm, Kenneth Taylor, Millard J. Erickson, James Montgomery Boice, Gleason Archer

5. Young Earth, Recent creationism (Scientific creationism):

God created everything in 6, 24 hour days, sometime about 10,000 years ago. God created everything with the appearance of age. It is in total disagreement with modern scientific dating methods for ages beyond 10,000 years, but is in total harmony with the literal translation of the creation week.

Proponents: Henry H. Morris, Duane Gish; Institute for Creation Research and the Creation Research Society.

There is another mode of explanation for Genesis 1 & 2 and it is called *The Days of Revelation Theory*. Wiseman proposed that the six days of Genesis 1 were six days of 24 hours during which God recounted to Adam the sequence of events that took place when he created the world. [Bowden. *True Science Agrees with The Bible*.]. This had taken millions of years but it was over a period of six days that He gave Adam a part of the story each day. So the account in Genesis took God six days to tell it but it took ages to accomplish it!

All of these theories (Deistic, Theistic, Old earth creationism, Gap theory, and Days of Revelation) have one thing in common—they attempt to compromise with the supposed long ages of Evolution.

THE ORIGIN OF THE GAP THEORY

Dr. Thomas Chalmers first put forth the gap theory in 1814 to combat the long ages proposed by James Hutton 1726-1797 who is called the man who made the wedge and overthrew Biblical authority.

Charles Lyell wrote *Principles of Geology* in the 1830s. He wrote this book to undermine a literal belief in Genesis. Darwin's *Origin of the Species* came out in Nov. 1859. This indicates there was in the early 1800s considerable pressure on the young earth position of Genesis 1. This pressure has greatly increased since then.

On what do those who teach the Gap Theory base it?

WAS MEANS BECAME

In Ge. 1:1, does the verb *was* mean *became*? It is argued that the earth was not created in this form but it became void from some great catastrophe. Isa. 45:18 is used to support this view:

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

The Gap theory also says because the term *void* is used here it indicates the earth was the scene of a fall previous to Ge. 3 when Adam sinned. *And the earth became void...* Those who teach this theory argue that Ge. 1:2 begins with a watery chaos but Ge 2 begins with a dry earth, hence a great change is implied. While this is true there is no necessity for this supposed chaos in Ge. 1:2. These two accounts are of the same thing and are in perfect harmony without any catastrophe.

The phrase **in vain**, in the passage in Isaiah, is the same as **without form** in Ge. 1:2. Of course while it is grammatically possible for a gap to exist between Ge. 1:1 and 1:2, there is nothing in the text or context, near or far, which demands this theory. The arguments pro and con for this theory are quite involved, but let me insist that the plain ordinary sense of our common version is good.

CREATION AND APPARENT CHAOS

Some ask: Is this not a statement of chaos in Ge. 1:2? Just because something looks chaotic does not mean that it is. Many things in the early stages of development **appear chaotic** which are not so at all. Building sites look chaotic but they are not. An abortion looks chaotic to the untrained eye—but it is a marvel of creative design which man is only beginning to understand. A painting looks crude and is unrecognizable in its beginning.

The making of a Damascus sword, with multiple heatings to white hot temperature, the frantic forge welding, the folding and the forge welding again and again with multiplied folds which are repeated dozens of times, and finally when the blade is shaped it is then heated again to the quenching temperature and quenched in cold water. Then heated again to draw it back. To the untrained eye, this whole process appears to be not only chaotic but destructive, and without order. It looks as if it is ruination instead of creation! Yet every heating, every fold, every stroke of the hammer is in perfect order for the creation of a sword. So it is in Creation. Things in Ge. 1:2 may sound as if they are chaotic but there is no chaos there but rather it is the forging of God and every stroke is full of design!

DO THE TERMS OF GENESIS INDICATE TWO CREATIONS

The argument runs like this: **Created** means *made from nothing* but **made** means *to make from something*. This is possible. Yet it seems certain that such a distinction is not borne out in the use of these two words in Scripture. Note that in Ge. 1:1, *In the beginning created* God... But in Ge. 1:7 *And made* God the expanse.

Again. Let us **make** man in our image, after our likeness... So God **created** man in his own image. Ge. 1:26, 27. Other examples of the use of the verb *made* where it seems the meaning of *create* cannot be questioned:

Ge. 1:7, And God **made** the firmament;

Ge. 1:16, **Made** the lights of heaven

Ge. 1:25; 3:1, **Made** the animals,

Surely this use of **made** concerning animals is creation. While this difference between **create** and **make** is possible, it certainly is not a necessary meaning and seems only to be used in an attempt to account for the vast ages of Evolution. Keil & Delitzsch [Ge. 46] say:

....this construction is invented for the simple purpose of getting rid of the doctrine of a creatio ex nihilo.....

Next we consider some objections to the gap theory:

DEATH CAME BY MAN

If indeed there were these ages before Adam and creatures lived and died in them how can we harmonize Ro. 5 with that theory? Death is the result of sin, according to Scripture. No sin, no death!

One sin—Adam sinned! Ro. 5:16

One disobedience, Adam's disobedience, Ro. 5:19

One Death by Adam's offense! Ro. 5:12, 15, 17,18

Death reigns by one—Adam! Ro. 5:17

Judgment was by one –Adam! Ro. 5:16

Whatever ill is in this world, the Bible says it lies at Adam's door!

THE BIBLE SPEAKS OF THIS CREATION AS THE ORIGINAL CREATION

Genesis 1 & 2 tells about creation without any missing chapters. Nothing is left out in this account. The origin of the earth is here. The origin of the heavens is here. The origin of the animals is here. The origin of man is here. The origin of sin in the world is here. The origin of death in the world is here.

But if the fossils are the remains of living creatures before Adam, then we have death before Adam! We have sin before Adam in this world. We have judgment before Adam in this world! Adam, in this case was not what Ro. 5 says he was. This seems to indicate that the gap theory is a mistake.

THE TERM EVENING AND MORNING SPEAK OF A NORMAL EARTH DAY

The long days of the gap theory is a compromise with the evolutionists who give the age of the earth as 3.5 billion years; some as much as 12 or 15 billion years. If we take the shorter period of 3.5 billion years, a day would be 500 million years! That is quite a day! No one would ever think

of such a day from reading Genesis. That idea must be put into the text and it comes about from trying to adjust the Bible to the theory of evolution. Besides, each of these days had an *evening* and a *morning*. *Evening and morning* is all the same as if the writer had used the term **hours**, because an evening and a morning are parts of a twenty four hour day.

GOD RESTED ON THE SEVENTH DAY

When God would give a memorial of His creation to Israel He speaks in Ex. 20:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Ex 20:8-11.

The Lord parallels the day the Israelites were to keep with the day He rested in Ge. 2:1-3. This indicates that God meant for them to understand the days of Genesis in the same time frame as their own days. He rested one day; they were to rest one day.

FOSSIL RECORDS

Do the fossil records support the gap theory? Some think they can compromise with evolution by allowing these long ages to develop the fossils. But the fossils of creatures still existing do not indicate what evolution claims. Look at a mosquito in amber. Is it not the same as those that bite us today? Yet the theory of evolution claims the amber fossil is 25-50 million years old! Look at the fossil of a Ginkgo leaf and then walk down the street and compare it to the Ginkgo growing on your street, 150 million years removed. They are identical!

In 2005 Mary Higy Schweitzer of North Carolina State University discovered a *Tyrannosaurus rex* thigh bone in Montana that still retained well-preserved soft tissue including blood vessels and cells . This seems to preclude the 65 million years which the evolutionary theory demands for the dinosaurs. Since this discovery the evolutionists have been very quiet about this as it flies in the face of everything their theory demands. Let it also be remembered that this discovery is as much against the gap theory as it is against evolution in general!

THE TERM REPLINISH AND THE GAP THEORY

The argument is sometimes made that the word *replenish* in Ge. 1:28 means to *do again* because of the reduplication, *re*. Consequently, some say the word *replenish* conveys the meaning of fill *again* the earth with people. This is said to indicate there was a previous race on the earth before Adam and Eve were created.

Cambridge publishes a glossary in some of their Bibles which explains the meaning of certain words that have changed meaning since the 1611 KJV was first published. It gives *replenish* as a word which has changed meaning. The original word in English meant *to fill, fill full*. [Cambridge 68X, 1074].

The Hebrew word behind replenish means *to fill*. The reduplication is not in the Hebrew so we are not dealing with *re-plenish* but *plenish*. Cf. Ge. 1:22 [fill]; also 1 Kgs 18:33. [Cf. Leupold; Green; LXX; Vine81; Keil & Delitzsch].

DID FALLEN ANGELS MARRY WOMEN

This old theory is based upon Ge. 6:2 and teaches that fallen angels cohabited with women and the offspring was the *nephilim* or giants. Because of this illicit relationship God sent the flood. This was the position of A. W. Pink, [Ge. 93-95] and others. But angels are spirit beings and have no reproductive powers, Mt. 22:30:

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

The objection made to this verse are very weak. They claim Christ here only refers to the angels *in heaven*. In other words, evil angels have power to produce offspring. But what is true of the individual is true of the group. Fallen angels do seek to indwell humans and animals [Mk. 5:12]but there seems to be no evidence that they can or that they even desire to cohabit with women. Whatever these giants were in Ge. 6, they did not end at the flood for we find them mentioned after that time, [Nu. 13:33]. If this inter breeding was a possibility in pre-flood times why would it not still be going on? Every kind reproduces within its own kind because of the laws of the Creator and this would preclude angels cohabiting with women and producing offspring even if they had the desire to do so.

CONCLUSION

The Bible gives no place for a compromise with evolution. There is no evidence in Scripture of these billions of years demanded by evolution. These long ages are simply not available.

The Scripture in Ge. 1:1,2 teaches God created everything in six days—one week minus the seventh day— continuous days each with an evening and a morning. It names the days for us so we need make no error in our counting! The evening and morning were the first day unto the sixth! Just six ordinary days of creation and one of rest! This is what the Scripture says. These statements are designed for faith not compromise! Scripture will not allow us to compromise with evolution!